

The Messenger

"As the Truth is in Jesus."

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THE MESSENGER.

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REV. F. S. DAVIS, D. D.,

Editor-in-Chief.

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TERMS.

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Poetry.

ENOUGH.

I am so weak, dear Lord, I cannot stand
One moment without Thee!
But oh, the tenderness of Thine enfolding!
And oh, the faithfulness of Thine upholding!
And oh, the strength of Thy right hand!
That strength is enough for me!

I am so needy, Lord, and yet I know
All fulness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills, in overflowing measure,
My least, my greatest need; and so
Thy grace is enough for me!

It is so sweet to trust Thy word alone:
I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light on mysteries untwining:
Thy promise roll is all my own—
Thy word is enough for me!

The human heart asks love; but now I know
That my heart hath from Thee
All real and full and marvelous affection,
So near, so human; yet divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me!

There were strange soul-depths, restless, vast
And broad,
Unfathomed as the sea;
An infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me!

—Miss Havergal.

Communications.

For the Messenger.

ABOUT FOREIGN MISSIONS.

Rev. Doctor Davis, Editor of the MESSENGER:—Believing that the following statement may serve to give light to your readers, and so awaken a still deeper interest in the cause, I beg a place for it in your columns, when you can conveniently spare the space. The contributions since to Foreign Missions, by our Church since October, 1863, as shown by the Treasurer's book are as follows:

From Oct. 27, 1863, to Oct. 18, 1864,	\$2539 69
" Oct. 18, 1864, to Oct. 13, 1865,	8349 07
" Oct. 13, 1865, to Nov. 24, 1866,	789 28
" Nov. 24, 1866, to Oct. 10, 1867,	476 88
" Oct. 10, 1867, to Oct. 16, 1868,	848 55
" Oct. 16, 1868, to Oct. 2, 1869,	105 41
" Oct. 2, 1869, to Nov. 19, 1870,	77 22
" Nov. 19, 1870, to Nov. 6, 1871,	182 87
" Nov. 6, 1871, to Nov. 16, 1872,	282 07
" Nov. 16, 1872, to Nov. 1, 1873,	320 96
" Nov. 1, 1873, to Nov. 1, 1874,	802 64
" Nov. 1, 1874, to Nov. 1, 1875,	55 27
" Nov. 1, 1875, to Nov. 1, 1876,	167 89
" Nov. 1, 1876, to Nov. 1, 1877,	170 67
" Nov. 1, 1877, to July 10, 1878,	62 49
" July 10, 1878, to July 1, 1879,	918 10
" July 1, 1879, to July 1, 1880,	2384 05
" July 1, 1880, to July 1, 1881,	6315 33
" July 1, 1881, to July 1, 1882,	3561 32

In addition to above sums, showing the actual contributions, there were received legacies, to wit: in 1869 \$133.39; in 1871 \$1000, and in 1880 \$1650.74.

\$2784 04

The above stated sums do not include interest received upon amounts in hands of

the Treasurer. For several years the interest on the fund remaining in his hands, at the time General Synod ceased to co-operate with the American Board, was forwarded to the German Evangelical Foreign Missionary Society in New York. Our last remittance to the American Board was made October 9, 1865. Three things are noticeable from the above statistics. First, That in the year ending Oct. 13, 1865, our contributions were nearly as large as in the year ending with July 1, 1882, and that it was a great mistake that we did not at the Synod of Lancaster, in 1864, signalize our twenty-fifth anniversary by sending out a missionary or two. Seventeen years have elapsed, and had we then taken that step, we would doubtless now have six or eight brethren in the Foreign field, besides native helpers, with schools and many souls won for the Redeemer.

Second,—That the controversy in the Church, which assumed such threatening proportions in 1865 and 1866 nearly destroyed our interest in Foreign Missions, and immediately reduced our contributions to a nominal sum. Third,—That with the dawn of peace in 1879, and the election of a Foreign Missionary, the Church, relieved of the incubus of fraternal strife, awoke to new life and has ever since responded to the wants of the Board. The comparatively large amount of \$6315 33 raised in the fiscal year of 1881, is accounted for by the fact that some ten thousand copies of our Mission House certificates were sold, which materially assisted in paying for our Mission House in Tokio.

The unexpected demand for means to rebuild our Orphan Home, lately destroyed by fire, has diverted a considerable sum from the Foreign Mission cause, but this is only temporary, and our Church having taken up the latter work in good earnest, will furnish whatever may be required. What our people need is to be enlightened by their spiritual shepherds. Let missionary societies be organized in the congregations and Sabbath-schools; monthly concerts of prayer established by our pastors, missionary intelligence given to the people, the wants of the heathen steadily made known, and the Reformed Church could and would readily give ten times what she does. There is nothing said in the Bible about either Foreign or Domestic Missions, on the other hand the blessed Redeemer commanded, "Go ye into all the world and preach the gospel to every creature." He who harps upon the old string, "We have heathen enough to look after at home," and withholds aid from the Foreign field, has read the New Testament to no purpose, and will have a fearful reckoning with the Judge of all the earth at the last day.

Harrisburg, Aug 29, 1882. R. F. K.

For The Messenger.

ADDRESS OF REV. J. S. KIEFFER AT THE MONT ALTO SUNDAY-SCHOOL REUNION.

It is a pleasure to meet, to day, so many Sunday-schools of the Reformed churches and so many members of congregations of the Reformed churches in this section of the Cumberland Valley. We understand that this occasion is intended to serve as a reunion, not only of the Sunday-schools, but also, in some sense, of the congregations, as such, of the denomination to which we belong.

As far as we know, this is the first attempt in this quarter of our Church, to hold any such general gathering and reunion. Similar gatherings there have been, within recent years, for the members and congregations of other denominations, not it is to be supposed, without beneficial results. It would be natural, we think, to expect, of such an assembly and conference, that it should tend to promote a common understanding and spirit among those by whom it is held; to strengthen the bonds of their fellowship; to impart encouragement and inspiration for their work; to foster the spirit of unity and harmony among the churches. In particular, such an occasion ought to be influential in strengthening that denominational self-consciousness, without a certain measure of which no religious body can well be strong, to hold together and to do its work zealously and efficiently.

There can be no doubt that, within certain bounds, this quality of self-consciousness is a wholesome and necessary quality. We mean that it is salutary and necessary that a denomination should have individuality and the sense of it; a strong consciousness of the legitimacy and importance of its own being as a part of the Christian Church; an intelligent understanding of its own origin and history; a firm attachment to its own distinctive principles and peculiarities. Without this, it is not easy to see how any religious denomination can have strength to cohere, to stand up, to get on with the work which has been laid out for it to do.

Now (not to speak otherwise than reverently and lovingly of the Church which is so dear to us and to which we all of us owe so much) it is in this respect that the Reformed Church has been perhaps somewhat deficient. Not that it is a deficiency of the first magnitude. If there must be deficiency, our beloved Church can far better afford to be deficient in this point than in some other points in which she is not deficient. Nevertheless, all must acknowledge that it is, in its degree, a deficiency and a hindrance. The Reformed Church cannot be said to possess that strong self-consciousness to which she is entitled by her origin and history, by all she has been in the past and is now. And this, in the midst of a great deal of strength, has been a source of weakness, in manifold ways. It has brought it about that the Reformed Church is not known as widely and well as it deserves to be known; that there is not among its members that degree of cohesiveness and church attachment which seem to be essential in order that denominational work may get on well; that the Church has not been what men call a "strong" Church, notwithstanding the real and great progress she has made, her influence has not been exerted, and her borders have not been extended as they might have been. The Reformed Church has not been tenacious of its rights; it has been, perhaps, too ready to yield to, and to be pushed aside by others. It has been backward, rather than forward; it has been diffident, rather than bold; it has been pushed about, rather than pushing; it has been the subject of aggressions rather than aggressive. As a consequence, it has been to some extent disparaged, overlooked, left behind. It has lost much of its territory and membership to other competing denominations.

On this account, we think it would be well for the Reformed Church to have a stronger self-consciousness; a more robust sense of itself and of whatever belongs to itself. We need to bethink ourselves that there is no reason why the Reformed Church should be bashful to assert itself, or in any way reluctant to claim a prominent place for itself among the various branches of the Christian Church, whether in this or other lands. No denomination has a more honorable origin and history; or a more excellent Confession of Faith; or a nobler theology; or a government more in accordance with those principles of popular self-government so dear to us in this land of civil and religious liberty; or, we believe, a broader, more catholic, more tolerant spirit.

It is well for us to realize that these things are so; that these valuable characteristics belong, by inheritance and by present actual possession, to the Church of which we are members. It is well, not in any selfish spirit, but for the sake of our own influence and usefulness as a religious denomination, that we should have a strong sense of these things; that we should have a feeling of our own legitimacy and individuality; that we should cultivate, in every lawful way, the consciousness of our own denominational origin and history, our doctrines and customs, our principles and peculiarities. It is well that, as members and congregations of the Reformed Church, we should draw more closely together; should cultivate a more intimate acquaintance; should seek a stronger feeling of fellowship, a higher degree of church attachment and denominational cohesiveness.

It is only, however, under certain circumstances and within certain bounds,

that a stronger denominational self-consciousness is to be desired. Self-consciousness is a dangerous thing. A man, a denomination, may easily have too much of it! It is like knowledge in this respect; whether it is useful or not, depends on the quantity of it one has. "A little knowledge," it is said, "is a dangerous thing." Only, with self-consciousness, the case is just the reverse; it is not in having a little of it, but in having a great deal of it, that the danger lies. It may easily pass over into self-conceit; and no one can deny that it continually manifests a powerful and dangerous tendency to cross that border. So much self-consciousness a man needs, as is necessary for self-respect and the right and successful doing of what he has to do. Whatever is more than this, is not only useless, but positively injurious; is, in fact, very likely to be nothing else than self-conceit—a very bad sort of thing, indeed!

This quality of self-consciousness, desirable as it is, might be purchased at too high a price. We would not like to see the Reformed Church gain a strong self-consciousness at the expense of that modesty, that gentle and yielding disposition, that broad and catholic spirit, which have been among its chief characteristics hitherto. These ought to be kept, whether a stronger self-consciousness be gained or not.

Further, whatever need there may be of a stronger self-consciousness on the part of the Reformed Church, this is not her chief need. We do not agree with those who believe that the one great need of the Reformed Church, at this time, is, that she should be more strongly conscious of what belongs peculiarly to herself, as distinguished from other religious denominations, of her own origin, her own history, her own distinctive doctrines, principles and peculiarities. We believe this to be, at present, one of her needs, and an important one in its way, we do not believe it to be her principal need. We may, as a denomination, need a strong consciousness of what we are and what we hold, in distinction from other denominations; but still more than this, we need a strong consciousness of what we are and what we hold in common with them. The consciousness of our oneness with other branches of the Christian Church ought even to be stronger than the consciousness of our distinction and separation from them. The truths, the doctrines, the principles, of which we need to have the firmest grasp, are not those which we hold in distinction from other religious bodies, but those which we unite with them in holding. Those things which lie at the bottom; those things which have been held by Christian people, always, everywhere and by all; those things in which they are not many, but one; those things which are common to Presbyterian, Episcopalian, Lutheran and Methodist; these are the things of which, as church members and as a denomination, we ought to have the strongest sense and the firmest grasp. The strongest part of a man's creed, and of a denomination's creed, (as was well said by some one at the last meeting of the Pan-Presbyterian Alliance,) is, not that which he holds apart from others, but that which he holds in common with others. Whatever appearances may be, it can never be really well with a denomination which has an overgrown and domineering self-consciousness; in which the sense of whatever belongs distinctively and peculiarly to itself overshadows the sense of its oneness and brotherhood with other branches of the Christian Church. Yes, most of all we need, not a strong sense of that wherein we differ from others, but of that wherein we are one with others; our firmest grasp needs to be of those grand and glorious doctrines and principles which cannot be called by any narrower name than *Christianity*. Above all, what we, as a denomination most need, in order that it may be well with us and with our work, as a denomination; what we, as church-members most need, that it may be well with us, in our congregations, is, not an increased sense of anything belonging distinctively to ourselves, but a warmer love of, and a stronger attachment to, that God and Saviour, who is the one common God, Father, and Saviour of all.

So long as we must have denominations, we suppose no denomination can succeed well

in its work, without a sense of its individuality, without a vigorous consciousness of itself, of its place, of its work and its destiny. But God forbid that this sense of difference should swallow up the larger and nobler sense of oneness, and fellowship and brotherhood. A church had better have a self-consciousness not so strong, than to have a self-consciousness so strong as to amount to self-conceit, exclusiveness, bigotry and intolerance. The spirit that narrows, separates and stands aloof; that seizes upon some point of real or fancied denominational superiority in respect of doctrine, or worship, or church-government, and, on the basis of this, exalts itself above, and separates from, the rest of the Christian world,—let us beware of that. There is no telling what this narrowing spirit may eventually bring a denomination to.

May the good and noble Reformed Church to which we belong, learn to be more conscious of itself and more tenacious of its own rights. But may it be preserved from a self-consciousness that amounts to self-conceit, narrowness and bigotry. May it never lose that large, tolerant and catholic spirit, which has been one of its characteristics, from the days of the Reformation until now.

HOLD SERVICE EVEN FOR ONE.

Never omit a service on account of the fewness of numbers present. The late Bishop Randall was announced to preach in an Eastern church in behalf of his missionary work in Colorado. Only six persons appeared. For a moment the good Bishop hesitated. Finally he concluded that it was his duty to carry out his appointment. The question of congregation was none of his business. Accordingly the service went on, and he preached his sermon to the six people. In the collection which followed was an offering alone of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The Bishop responded. "I am one," said the gentleman, "who gave you the \$200 last night. But after getting home I did not feel quite satisfied with doing that. I propose to make up the sum to \$1,000, and here is my check for the balance."—*Presbyterianian*.

"The question, What is a godless school? is well answered by the story of a woman recently examined for a communal school in France. Being asked if, in a reading lesson, the class should find the word God what word she would put in place of it, she replied, 'I should read straight on as it was written'; and she was rejected. According to the London *Spectator*, this is a specimen of the crusade against religion carried on by the present administration in France. We have less and less faith in common school education that leaves out God, whether in this country or any other; and if this is the system now being pushed in France another woe for that country is sure to be sounded by-and-by."—*Congregationalist*.

"It would be well for the liquor manufacturers and liquor-dealers to consider calmly to what end they are drifting. Already their extraordinary insolence has made hosts of enemies among those who have no theoretical or practical regard for temperance. There is no other kind of business under the sun that has so persistently and indecently dictated to political parties, and no other lawful business has so constantly violated and insolently defied the laws. The people have power, whenever they please, to declare that business contrary to public policy and to make it unlawful. This a majority in most of the States have not seen fit to do, all the time hoping that moderate and reasonable regulations for the protection of the public welfare might be devised and enforced without that restriction of individual liberty which prohibition would involve. But if the liquor interest resists, and resents any and every regulation for the public good, defies laws, terrorizes over parties, browbeats public officials, bribes voters, and seeks to punish with political death every man who advocates any measure of restraint whatever, how long will it be before the wrath of the people will be aroused to abolish the traffic entirely?"—*N. Y. Tribune*.

Family Reading.

THE ROSARY OF MY YEARS.

FATHER RYAN.

Some reckon their age by years,
Some measure their life by art—
But some tell their days by the flow of their
tears,
And their life by the moans of their heart.
The dials of earth may show
The length, not the depth, of years;
Few or many they come—few or many they
go—
But our time is best measured by tears.
Ah! not by the silver gray
That creeps through the sunny hair,
And not by the scenes that we pass on our
way—
And not by the furrows the finger of care
On forehead and face have made;
Not so do we count our years;
Not by the sun of the earth—but the shade
Of our souls—and the fall of our tears.
For the young are oftentimes old,
Though their brow be bright and fair;
While their blood beats warm, their heart lies
cold—
O'er them the spring time—but winter is
there—
And the old are oftentimes young,
When their little hair is thin and white;
And they sing in age as in youth they sung,
And they laugh, for their cross was light.
Eat bread by bread I tell
The rosary of my years;
From a cross to a cross they lead—'tis well!
And they're blest with a blessing of tears.
Better a day of strife
Than a century of sleep;
Give me instead of a long stream of life,
The tempest and tears of the deep.
A thousand joys may foam
On the billows of all the years;
But never the foam brings the brave bark
home—
It reaches the haven through tears.

SUMMER BOARDERS.

Mrs. Hinton took summer boarders; for she was a widow, and the Hinton purse was never a heavy one, and the busy little lone woman could devise no other plan by which to increase the dimes and dollars. But Mrs. Hinton's warm heart could not consider her boarders solely as a means of money-making. She made them feel welcome to the home-like, airy rooms of the farm-house, and really took a personal interest in the jaded mothers and pale children who sought health and summer rest at the Rye Farm. So it was that a few weeks before her guests began to arrive, Mrs. Hinton sat one afternoon on the piazza, with several open letters in her lap, and a thoughtful look upon her face.

"They have made all possible inquiries about everything; the water, the fruit, rooms, scenery, the post-office and telegraph, distance to the village; but not one asked if a church was near, or what possibility for reaching it."

And Mrs. Hinton scanned the letters again.

"It may be none of my business; but surely some of these ladies and gentlemen are church-members?"

"None of my business?" something seemed to whisper to Mrs. Hinton. "It may be your Father's business, therefore yours."

She sat with her head on her hand a moment, and then rose smiling brightly to herself as she resolved:

"I must show them that they are in a Christian house; maybe the Lord is putting two kinds of work in my hands this summer. I shall try and do both heartily as unto Him."

The first evening the boarders gathered at the farm table, abundantly and tastefully spread; the buzz of talk and laughter, and the unfolding of napkins were stayed at the sight of Mrs. Hinton's bended head, and a low yet distinct voice asked for a blessing on the evening meal. There were surprised looks and smiles and covert whispers.

"A blessing at a boarding-house table; did you ever?"

But Mrs. Hinton's heart was gladdened when a lady paused near her after supper and said, heartily:

"It seems to make me feel at home at once, to hear a blessing asked at table."

And little Nell Gray slipped up and said:

"Father says those words at home, and I'm glad you do too."

It is always the first step that costs; and after that evening guests and waiters paused respectfully for the expected word of thanks.

When Sabbath came, balmy and beautiful, the ladies in crisp morning toilets, and gentlemen in their lounging suits, were gathered on the cool piazza, and Mrs. Hinton came among them saying, pleasantly:

"Our church is within walking distance; but the carriage is at the service of those who cannot walk and wish to go. I hope some of you will go. Our minister will be glad to see you."

There was a pause and Miss Stratton's conscience gave her a quick stab, for she had deliberately resolved "to let religious things alone while she was in the country."

"I felt," she said afterwards, "as I think Balaam must have felt when he

saw the angel of the Lord standing in his path."

But she went to church that Sunday and every other, while she was at Rye Farm. She took the Bible from her trunk, and the works of love which the autumn and winter witnessed in her home and church life showed that not an angel only, but even the Spirit of the Lord had come with a still small voice to Helen Stratton. And Mr. Edwards, who had gradually let himself slip away from his Sabbath-school work before he left the city, became so interested by his visit to the country Sunday-school that seeing a need of teachers he complied with the invitation to take a class, and so delighted the boys with his genial manners and clear, ready explanations, that some others beside the teacher himself found that summer blast to their spiritual health.

There was sickly, despondent Mrs. Curtis, who at first went to church "just for the ride," but before her summer vacation ended found such good tidings brought her by the earnest minister's lips that a new life sprang up in her heart, and she learned to lean upon the Arm that never tires, and to her little country-church became the very gate of heaven.

"I am so glad I came here," she said, when parting from Mrs. Hinton.

And when, a few months later, Mrs. Hinton heard of her death, she said:

"I am so glad, too, for I think God gave her a new peace here."

The minister, too, was cheered and stimulated by the increase of his congregation, and the appreciative faces lifted to his, Sunday after Sunday. When Mrs. Hinton one day thanked him for a good sermon she little thought that, in striving to help her boarders, she had been God's instrument in helping her pastor also.

Only being a Christian in her own home, only speaking a word at the right time, it did not seem a great thing to do. But so great was it that the backslider was reclaimed, the faith of some strengthened, light brought to the darkened, and the Master's cause upheld.—*Domestic Journal.*

SUSTAINED USEFULNESS.

Says a writer in the *Atlantic Monthly*: "Nothing is more expensive than sustained usefulness." That is why so few are found equal to it. There are plenty who are eagerly willing to do some great act of usefulness, there are plenty who can be useful at times, spasmodically useful; but those who are willing to keep it up, to "continue in well-doing," "faithful unto death"—they are not so plenty. It is too expensive. It takes all one has, all one is, to do it. It means absolute unselfishness; through devotion to something not self. And from the world we get nothing in return; not even recognition. The one act of giving a thousand dollars pays itself in praise. But the hundred acts of giving ten dollars do not bring us any notice or thanks from the public. The one act of risking our life for a fellow-man makes us a hero in men's eyes. But the constant, daily, hourly wearing of our health, strength and life itself for the good of others, for the salvation of their souls, bring us no earthly honor or wealth, nor ought but faultfinding and complaints. Yet it is this humble, sustained usefulness of the true servants of the meek and lowly Master that does ninety-nine hundredths of all the real good upon earth, and that gains the highest reward in heaven. "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

POISONOUS LEAVES.

Some of our most admired flowers, which we should least willingly banish from cultivation, are associated with green leaves of a very poisonous character. The narrow long leaves of the daffodil act as an irritant poison; the delicate compound leaves of laburnum have a narcotic and acid juice which causes purging, vomiting, and has not unfrequently led to death. The narrow leaves of the meadow saffron, or Autumn crocus, give rise to the utmost irritation of the throat, thirst, dilated pupils, with vomiting and purging. The dangerous character of aconite, or monkshood leaves, is doubtless well known, but each generation of children requires instruction to avoid above all things those large, palm-shaped leaves, dark green on the upper surface. Leaves of coarse weeds provide an abundant quota of danger, but frequently their strong acrid and bitter or nauseous taste give timely warning against their being consumed. Of all our British orders of plants perhaps the umbelliferous order contributes the rankest and most widespread elements of danger. The water dropwort, too, a flourishing ditch plant; the water hemlock, fool's parsley, must be ranked among our most dangerous poisonous plants, belonging to the umbelliferous order. The fool's parsley leaves are sometimes mistaken for genuine parsley, but their nauseous odor and darker leaves should prevent this. The nightshade order is another with dangerous and often extremely poisonous leaves. Indeed, no nightshade can be regarded as safe; while the deadly nightshade, with its oval, uncut leaves, soft, smooth, and stalked, are in the highest degree to be avoided. Henbane and thornapple again, with their large and much-indented leaves, are conspicuous members of the "dangerous class." Holly leaves contain a juice which is both narcotic and acrid, causing vomiting, pain, and purging. Even elder leaves and privet leaves may produce active and injurious irritation when eaten.—*Land and Water.*

MAGNITUDE OF CLOUDS.

We are a little apt, in watching the changes of a mountainous range of clouds, to reflect that the masses of vapor which compose it are huger and higher than any mountain range of the earth; that the distance between mass and mass are not yards of air traversed in an instant by the flying form, but valleys of changing atmosphere leagues over; that the slow motion of ascending curves, which we can scarcely trace, is a boiling energy of exulting vapor rushing into the heaven a thousand feet in a minute; and that the toppling angle, whose sharp edge almost escapes notice in the multitudinous form around it, is a nodding precipice of storms three thousand feet from the base to summit. It is not until we have actually compared the forms of the sky with the bill ranges of the earth and seen the soaring Alp overtopped and buried in one surge of the sky, that we begin to perceive or appreciate the colossal scale of the phenomena of the latter. But of this there can be no doubt in the mind of any one accustomed to trace the forms of clouds among hill ranges, as it is there demonstrable and evident fact that the space of vapor visibly extended over an ordinarily cloudy sky is not less, from the point nearest the observer to the horizon, than twenty leagues; that the size of every mass of separate form, if it be at all largely divided, is to be expressed in terms of miles; and that every boiling heap of illuminated mist in the nearer sky is an enormous mountain, fifteen or twenty feet in height, six or seven miles over an illuminated surface, furrowed by a thousand colossal ravines, torn by local tempests into peaks and promontories, and changing its features with the majestic velocity of the volcano.—*John Ruskin.*

TIME.

Human ingenuity cannot make time. It can only invent methods of measuring the hours and minutes as they pass. When the earth was young, shadows cast by sunbeams noted the passing hours. From these sprang the sun-dial, which answered while the sun shone, but failed when the sky was cloudy. Then the water clocks, or clepsydras, as they are technically known, came into use. By these, Athenian orators were wont to time their speeches two thousand years ago. After the water-clock came the hour-glass of running sand, and for three hundred years this was the common method of measuring time. Even fifty years ago it was employed in churches to inform "the elder" when he had preached enough.

Meantime various rude forms of clocks had been constructed, but none of much use. Not until the invention of the pendulum in the middle of the sixteenth century, and its application to clocks, did they become reliable. The clocks and watches of to-day are so numerous and cheap that nearly every school boy can afford to carry a "time-piece." Yet all the clocks and watches in the world cannot tell the time of day unless regulated with the sun. They merely show the amount of passing time. The sun shows what time it is, whether morning, noon or night.

Strange mistakes are often made by relying solely on clock-time. A party of travelers, not long ago, were on their way west through Arizona. Arriving at Yuma at eight o'clock, railroad time, they were surprised to find the dining-room clock indicating an hour earlier. Still more were they surprised, after having leisurely eaten breakfast, to learn, on embarking again, that it was but six o'clock. Strange, they thought; arrive at eight, breakfast at seven, and leave at six! Two hours gain! But the clocks were right. The first kept Jefferson City, Mo., time; the second was Yuma time; and the last was San Francisco time. Places east and west of each other cannot have the same time. Only those directly north and south are thus favored. Could a man continually travel around the earth, keeping with the sun, he might live his allotted space of "three-score years and ten" within a single day, for the sun would never rise or set on him. It would always be day. Yet even then he could not make time. He could not prolong his life or give the world more hours. The only way to make time is to make use of it, every moment as it comes. Time once gone is time going forever, whether the clock says so or not.—*Anon.*

ALWAYS NEW.

"How many years have I stood in this place," asked Mr. Spurgeon, "and preached to congregations just like this Sabbath after Sabbath, morning and evening? Now suppose I had preached on some scientific subject, I should have been spun out a long while ago. If I had any other doctrine to preach than Christ crucified I should have scattered my congregations to the winds of heaven long ago."

But the gospel is always new. The name of Jesus, the music of His silver bell, rings out o'er hill and dale as when at that first Christmas night the angels sang glory to God in the highest. There is a matchless charm about it that never dies out, and never will while the world stands. The force which Christ wields is love. The only crime which could be laid to his charge was his immensity of love, or as the poet puts it, "Found guilty of excess of love." There is a great attraction about Christ when we see the change He works in men. There is no true conversion except through the Cross.

"What," asks Mr. Spurgeon "made us a Protestant nation for so many years?—I don't say we are one now. The stakes of

Smithfield did it. Martyrdom burnt a place in the very heart of England for Christ to dwell in."

Jesus Christ is the great attractive magnet, and when He gets hold of any of us he turns us into magnets, and we turn somebody else, and they in like manner turn others, and more and more the kingdom grows. Christ is still the working power, but He works through those who have received Him. If men are in Christ it matters little how or when they are converted.—*London Chris. World.*

A WALK THROUGH ROTTERDAM.

The whole of the city is intersected by canals broad, long, and deep, and capable of accommodating vessels of heavy tonnage. These canals divide the city into so many islands, united by draw-bridges, swivel-bridges, turning bridges, and a few stone bridges. It is curious to walk through Rotterdam and find everywhere these canals, with streets on either side, and trees along the side of almost every street, and more curious still to find that you can never get away from the shipping. In the very heart of the city large ships are discharging their cargoes; the masts of the ships are seen among the houses, above the trees, beside the churches, and all along the centre of the main thoroughfares. Many of these ships are built expressly for the Rhine and Holland; they are single-masted, broad, stout, and all highly colored and ornamented. The prevailing style is bright green for hull, with red or white stripes, gilded poops, varnished or highly polished decks and masts, while buckets, hatches, barrels and other things, are usually painted a bright red, with white or green stripes. The cabins are models of cleanliness and comfort, with brightly polished windows, snow white muslin curtains and pots of flowers. Besides the novelty of finding "a fleet imprisoned in the heart of the city," there are many things to attract the attention in the streets of Rotterdam. The houses have pointed facades; are of all shades of brick, from the darkest red to the pinkiest of pink; white-washed stone or wood ornaments the facade, the windows and doors are boarded with broad white stripes, the window sills are generally full of flowers; the windows are provided with little mirrors, by means of which the inmates can see all that takes place up or down the street without being themselves seen; brass plates and brass knobs in a high state of polish adorn the doors, by the side of which bird-cages frequently hang. It is a curious fact that nearly all the houses are a little out of the upright, and lean more or less, while sometimes in a street all the houses will lean slightly in one direction.

THE NIGHTINGALE.

CELIA THAXTER.

I.

There is a bird, a plain, brown bird,
That dwells in lands afar,
Whose wild, delicious song is heard
With evening's first white star.

II.

When, dewy-fresh and still, the night
Steals to the waiting world,
And the new moon glitters silver bright,
And the fluttering winds are furled;

III.

When the balm of summer is in the air,
And the deep rose breathes of musk,
And there comes a waft of blossoms fair
Through the enchanted dusk;

IV.

Then breaks the silence a heavenly strain,
And thrills the quiet night
With a rich and wonderful refrain,
A rapture of delight:

V.

All listeners that rare music hail,
All whisper softly: "Hark!
It is the whisp'ring nightingale
Sweet-singing in the dark."

VI.

Behas no pride of feathers fine;
Unconscious, too, is he,
That welcomed as a thing divine
Is his clear minstrelsy.

VII.

But from the fullness of his heart
His happy carol pours;
Beyond all praise, above all art,
His song to heaven soars.

VIII.

And through the whole wide world of fame
Is sounded far and near;
Men love to speak his very name;
That brown bird is so dear.

—St. Nicholas.

HABIT OF POWER.

A "habit of power" is the best of all church habits. Where preaching, teaching, praying and working are all accompanied with power from above the people will come. They cannot be kept away. The people heard of Christ's great miracle at Bethany, and that caused the vast throng at His triumphal entry, (John xii 18.) Let the rumor go out that in any church the dead are being raised to life and there will be a throng again. That is the true sensationalism—the wonder-working of God's Spirit that needs no flaming posters or quaint advertisements or trumpet-tongued heralds. Power proclaims itself.

And our lack of power is our fatal lack in evangelization.

O, for the angel from heaven to trouble the pool of our stagnant church life and make it a Bethesda! Then would the lame, halt, withered crowd its porches waiting for the moving of the water. O for the habit of expecting the power of God to be seen in every service of worship! How would the prayer of faith cast out the giant Anakims of unbelief, that slumber in our pews and sometimes mount even our pulpits!—*Rev. Dr. Pierson.*

"GLORY BEGUN BELOW."

"The visions of glory that break in on me," said Bickersteth, "have been quite indescribable. 'I can find no words,' cried Payson, 'to express my happiness. I seem to be swimming in a river of pleasure which is carrying me on to the great fountain.' In a similarly cheering manner did Toplady, the author of the well-known hymn, 'Rock of Ages,' bid adieu to the feast of life. He seemed, we are told, to lie in the vestibule of glory. To a friend's inquiries he answered, with sparkling eye, 'O, my dear sir, I cannot tell the comforts I feel in my soul—they are past expression. The consolations of good are so abundant that they leave me nothing to pray for. My prayers are all converted into praise. No mortal can live after the glories that God has manifested to my soul.'"

Selections.

It is better to be thought a fool than a knave, says the saw; but it is better still to be known to be neither.

Weak arguments are often thrust before my path; but though they are most unsubstantial, it is not easy to destroy them. There is not a more difficult feat known than to cut through a cushion with a sword.—*Whately.*

If every one's internal care
Were written on his brow,
How many would our pity share,
Who have our envy now.

The fatal secret, if revealed
Of every aching breast,
Would show that only when concealed,
His lot appeared the best.

—From the Italian.

Themistocles was an old Greek foggy, and it's extremely fortunate that he died outside the city limits of New York. When two young men sued for his daughter's hand he gave his preference to the poor youth, saying that in his opinion a man without riches is better than riches without a man. Such conservatism has long since been outgrown, and it even seems queer that any person of common sense could have used his reasoning powers to so little purpose.

Our harp-notes should be sweeter, our trumpet-tones more clear.
Our anthems ring so grandly that all the world must hear!
O, royal be our music, for who has cause to sing,
Like the chorus of redeemed ones; the children of the King!

—Frances R. Havergal.

Bless the Lord for the simple common sense that often confounds the pretensions of learning. "We know nothing of a spiritual and personal God among the facts of consciousness and nature," said a profound materialist lately to a quiet old Christian grandmother in Pennsylvania. "Don't you?" she answered, as she looked at him a long time in irresistible compassion through her large spectacles, "I'm sorry for you, but I hope you'll not put your ignorance in the place of other people's knowledge. Bless the Lord, there are some other people who do know something of a spiritual and personal God."

Useful Hints and Recipes.

Take a new flower pot, wash it clean, wrap it in a wet cloth, and set over butter; it will keep it as hard as if on ice. Milk, if put into an earthen can, or even a tin one, will keep sweet a long time, if well wrapped in a wet cloth.—*Detroit Post.*

Before putting a roast of veal in the oven cover the upper side of it with thin slices of bacon. Unless you have tried this you will be surprised to find what a delicate flavor and rich brown color will be imparted to the otherwise almost tasteless meat. The gravy will be greatly improved, and the dressing also, if the knuckle is stuffed.—*N. Y. Post.*

A novel and wonderfully pretty brush-broom pocket is made in the shape of a large butterfly. The foundation of pasteboard is covered with brown velvet, and is ornamented and made to look fairly natural by the addition of chenille and gilt cord put on in lines and spots. It is lined with brown or yellow silk, and to the back is fastened a curved piece of pasteboard, also covered with silk. In this the whisk-broom is to be kept. The sleeve of the butterfly must depend on the size of the broom, as this must be concealed from sight.—*N. Y. Post.*

Do You Know.—That a little water in butter will prevent it from burning when used for frying?

That a little salt-peter worked into butter that has become sour or rancid will render it sweet and palatable?

That pennyroyal distributed in places frequented by roaches will drive them away?

That wild mint will keep rats and mice out of your house?

That lime sprinkled in fireplaces during summer months, is healthful?

That Spanish brown, mixed with a little water, will make the hearth look pretty? A pound costs ten cents and will last 3 months; use a little at a time.

That leaves of parsley eaten with a little vinegar, will prevent the disagreeable consequences of tainted breath by onions?

That flowers and shrubs should be excluded from a bed chamber?

That oil paintings, hung over the mantle-pieces are liable to wrinkle with heat?

Received at Bethany Orphans' Home, Womelsdorf, Pa. From Weatherly Ref S S, Rev A M Masehnlmer, \$4 00. Ref cong, Macungie, Pa, box of dry-goods, Rev T A Keber, 80 00.

D B ALBRIGHT, Supt.

BUILDING FUND.

From Trinity Ref S S, York, Pa, Rev J O Miller, \$62 85.

D B ALBRIGHT, Supt.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER.

Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, SEPTEMBER 13, 1882.

The communication of Bro. Rudolph F. Kelker, in regard to Foreign Missions will be read with interest. Our people want just such statements. One remarkable feature of the case in the past, has been that the work has been kept back and marred by dissensions and strifes. This is a strong argument in favor of the "Peace Movement."

Christian women should be especially interested in Foreign Missions. A correspondent of an exchange who is making a tour around the world, writes that he has not seen anywhere in Turkey, Egypt, India or China, among females, a single happy or hopeful face. The elevation of the sex has been entirely due to the religion of Jesus.

We do not remember to have heard of a more startling inquiry than that put by a converted pagan to a missionary: "Where did your father stay, that my father died without hearing of Jesus?" It sets the past delinquencies of individuals and Churches in a strong light, and charges consequences upon those who have neglected their duties. The same question may be put to those who come after us, or to us in the day of judgment. It will be upon our practical lives that the issue will depend.

Some significant facts are given by the New York Times in regard to Sunday-schools in that city. There has been a gain of twenty-five thousand scholars in the last ten years, but the curious fact is, that the wealthier churches have very few of these scholars in their own schools. The large numbers they report are furnished by mission schools scattered through the poorer sections of the city.

This is all well if Christian nurture is kept up in the families of church members. The original design of Sunday-schools was to meet the wants of those who were neglected at home. Often however, the spiritual care of the little ones is entrusted entirely to these schools, so that fireside instruction is entirely given up. They have nothing else to depend upon, and when that goes by default the neglect is complete. The Times states that there are large churches of between a thousand and fifteen hundred members who cannot show one hundred scholars in connection with the church. The school is not a nursery of the Church but a separate institution from which the young are dismissed to the world.

The minority of the United Presbyterian Church who are opposed to the use of instrumental music in the service of the sanctuary, have taken legal counsel, and received the opinion of prominent lawyers that the action of the General Assembly was unconstitutional. Very little will be gained by this strange appeal to Caesar.

DEATH OF DR. VAN OOSTERZEE.

A foreign correspondent of the *Christian Intelligencer*, announces the sudden death of Dr. J. J. Van Oosterzee, which took place in Weisbaden, Germany, on the 30th of July. Dr. Van Oosterzee was professor of theology in the university of Utrecht, Holland, and has long been known to our ministers through his books, "The Year of Salvation," "The Theology of the New Testament," "History or Romance," an admirable reply to Renan; a "Life of Jesus," a "Christology," contributions to "Lange's Commentary," viz: on Luke, the Pastoral Epistles, Philemon, and James, edited by Dr. Schaff; a manual of "Dogmatics," etc. He was born in Rotterdam, Holland, in 1817, and studied at the University of Utrecht, where he afterwards became a renowned teacher. For eighteen years previous to his election to this last important position, he was pastor of one of the principal churches of his native place, and showed himself to be a person of great power. He was a man of immense physical proportions, weighing over three hundred pounds, yet his mind

was never sluggish. From a true Christological stand-point, he popularized the best German thought, freeing it from the mazes of transcendentalism. His influence was intense and far-reaching, and his removal at this time seems to be a mystery. Yet God knows when His grapes are purple in the cluster and His corn is ripe in the ear.

It will be seen from a communication published in another place, that our institutions at Lancaster have opened their sessions with encouraging prospects. An abstract of the address of Prof. Stahr, has been promised to us for publication.

We have been compelled to defer the publication of the remaining part of Rev. G. H. Johnson's article on the organization of the Reformed Church in Philadelphia.

The longevity of ministers in the Presbyterian Church has been remarkable. The *Journal* says: "Of our ninety-eight ministers who died last year, the oldest was ninety-one years of age, the youngest thirty-two; twenty-one were between eighty and ninety; thirty-one between fifty and sixty; twenty-three between sixty and seventy. Thus seventy-six of the ninety-nine had numbered more than three-score years."

Rev. H. K. Binkley has visited three out of the five congregations belonging to Rev. S. Sweitzer's charge, Lancaster county, Pa., and sends forty-one new subscribers for the MESSENGER and twenty-five for the *Hausfreund*.

A SIMPLE COURTESY.

Now that Synods are about to meet, we hope that delegates and others who expect to be in attendance will observe the common courtesy of notifying the pastor loci of the fact. Those whose attendance is to be expected of course, but who see that they cannot be present should observe the same rule.

There is no difficulty in regard to the hospitality of the communities in which the Church judicatories are to meet. But more annoying than all the entertainment, is the disappointment of women and families who keep their suppers waiting only to be informed, when too late to avoid expense and trouble, that their guests have been kept at home. We appreciate the uncertainty of pastors whose packed satchels may be left standing just inside of their front door by the sickness or death of a prominent member, but it is better at any time to telegraph or do anything, rather than hold a Martha who wants to be a Mary, over a cooking stove to the last hour. A little reflection and consideration of the suspense of a man's own family, will teach him a lesson on his duty to others. The first meal or the first night's lodging at a hotel duly announced, is to be preferred to the uncertainty often inflicted upon the heads of private households, who would do any thing rather than appear wanting in civility.

THE PREMIUM TRACT.

Our live Superintendent in the Publication office has apprised the readers of the MESSENGER, of the coming of the young stranger. Come at last—and the expectations aroused by the heralding trumpet have not been disappointed in the least.

"The Reformed Church in the United States," a big title, surely for an eight page tract. But then it was not intended to be anything else—only a tract, and a most successful attempt, we think, has been made by the author to put, in so few words, so much that is instructive and interesting concerning our Reformed Church. Her history, doctrine and cultus are here miniaturized in good and plain English, suitable to all classes of people—and we predict that it will be read. We hope the orders for it will come thick and fast. All pastors should see to it, that this excellent tract is read by all the people under their care. It is just what they need. Then what next?

Why, this: another tract must follow, for the instruction of our people in matters relating to the Church and practical religion, and then another, and the work not ceasing until together they form a neat 12-mo. volume when bound. Twenty such tracts would make a book of one hundred and sixty pages; and we cannot conceive of a better way to build up our people in the knowledge which is requisite to make them efficient and zealous in the cause of Christ, than to place in their hands such winged messengers of truth, along with the regular Church paper. What our people, and all people, want is information, know-

ledge. Ignorance is a curse; it is weakness that cannot stand a moment before knowledge; the one is unarmed and helpless, the other is panoplied with irresistible armor. True piety and intelligence in a Church, and she is a power against which no enemy can stand.

So let come the premium tract number two; and if it equal number one, it will do. K.

A PROFITABLE SYNOD.

A Synod is not a literary society. Neither is it a theological debating school. Its chief end is not to instruct its members on points of Exegesis or Dogmatics, or even to discuss such subjects for the benefit of the community in whose midst the sessions are held. It meets to legislate, and whatever discussions arise, are incidental. It is true these are sometimes grand contests of giants, as was the debate on the adoption of the Liturgy at the General Synod, at Dayton, in 1866. But such intellectual combats occur only exceptionally. As a rule, the time of Synod has been taken up hitherto in the transaction of routine business. A few of the members, who seem to enjoy that sort of thing, take seats near the president, listen to long strings of items in various reports, and help to dispose of them, at the expense of considerable wrangling at times, so as to make about the right kind of a show in the Minutes, and keep the synodical ship properly trimmed to the wind and waves.

It seems to have been the custom in earlier years to confine the Synod to such routine business during the day, and to preaching in the evening, on Saturday afternoon and Sunday. Of late years the Sunday-school and cause of missions have come in for some general attention outside of that arising from the consideration of reports and legislation. But the time for the discussion of Sunday-schools and Missions has been taken from that previously allotted to divine service. It would not have done at all, it seems, to infringe upon the routine business. O, no! That was too important to be set aside. Every hour or half hour allotted to routine had to be religiously devoted to it. Otherwise the cause might have suffered. The synodical vessel might have started on the year's voyage improperly prepared. Some unimportant recommendation of a higher body or some silly request of a lower one might have failed to be acted upon. And so much harm might have been done.

Seriously, we do not wish to disparage routine business. It has its place, and is of importance, and should receive a proper share of the Synod's attention. But we do not believe it to be the only important thing. We ought to have a fair amount of preaching, not for the benefit of the congregation only, but for the benefit of the ministers and elders as well. That a man is a preacher himself is no proof that he needs no preaching. Sometimes ministers at Synod seem to think that their relation to the brother who preaches is that of critics. They sit in judgment and hunt out the weak points of the discourse. We believe this to be a mistake. There is no edification in it. It is setting a bad example to the flock, and the flock will not be slow in following it. It wrongs the idea of preaching; making it, so far as the Synod is concerned, a mere homiletical exercise. It is a wrong to him who preaches. No wonder the sermons at Synod lack inspiration. It is a wrong to the Synod. The attitude taken towards the preacher prevents any good being done by the sermon.

As to discussions, we ought to have more of them. We do not mean impromptu debates, such as often arise in the transaction of business. These are well enough in their way. Occasionally, indeed, they are of the most absorbing interest. But we ought to have, in the writer's humble opinion, some premeditated discussions, such as we now have on Sunday-schools and missions. Surely there are other subjects of importance besides these two. Preaching in our day, catechizing in this Nineteenth Century. How to deal with the infidelity of our age—such questions are of importance also. Part of the Synods time could be profitably and pleasantly spent in their discussion. To be forever harping on Sunday-schools and missions will become monotonous in the end, if it has not done so already. We ought to have a fresh subject once in a while.

Again, more time might be devoted to prayer. Here again, we do not mean the formal opening of Synod, every morning and afternoon, by the singing of Hymn 146 and the repetition of the collect about "the first Synod of the Apostles and Elders at Jerusalem." That is all right enough at the proper place. But we ought to have

seasons of soul-stirring singing and effectual fervent prayer interspersed through the discussions and the business. Those who were present at the General Synod at Lancaster will remember the effect of the prayers offered in connection with the Peace Resolutions. Such prayers ought to be a feature at every Synodical meeting. Of course we have had something looking in this direction. Occasionally a brother will propose that a prayer meeting be held a half hour or an hour before the opening of the session. Then half a dozen brethren will hurry through their breakfast, and get to the church and begin. Others will drop in as the meeting goes on. And about the time the bell rings for the regular business session, the bulk of the members will make their appearance. The effect of such a prayer meeting is often chilling in the extreme. And the reason is that we make no room for it on our programme, and only wedge it in as an afterthought between breakfast and a full day's work. And it goes in so tightly that all the life is pressed out of it. We want something different from that.

We believe that if the hours of the Synodical week were about equally divided between routine business, earnest apostolic preaching, premeditated discussions of live questions, and praying, like that of John Knox or Elijah the Tishbite, we would all go home at the close, feeling far more than we do now, that it was a "season of refreshing from the presence of the Lord." L.

Communications.

"EBENEZER."

Will not the spirit of Samuel arise and move the church to raise an "Ebenezer," as a grateful recognition of the Lord's "help," vouchsafed to us as a people in the bestowment of unusually large harvests? Most of our churches, we presume, are in the habit of holding "harvest home" services every year, but do not our present circumstances loudly call for something more than ordinary in this direction? Is the occurrence not of such a sufficiently marked and extraordinary character as to be regarded in the light of a special Providence? If so, is it not clearly the duty of our Synods which are soon to convene, or other authorities, to give the matter due attention? Would the church not readily and promptly respond to any appeal made to it, to appropriately recognize the Divine favor, or is she not perhaps anxiously, even though it may be more or less unconsciously, waiting to be directed in regard to the duty?

If it is not plainly the hand of Providence, it is certainly a remarkable coincidence that just at this time there should come a strong Macedonian cry from Japan for a score of workers, and an urgent call from Kansas and the South, as also an appeal in behalf of a new institution of learning, and other interests from the growing West, to say nothing of the condition of things in the large cities of the East. Does it not seem as if the Lord was trying the faith of His people by placing an abundance of earthly resources in their hands and then indicating, at least to some extent, where they are especially needed?

The usual appointment of a national Thanksgiving's Day will soon be made. Inasmuch as this day is intended for such purpose at all events, and as the making of a special offering then would not conflict with those made in connection with the different seasons of the church year, would it not be wise and appropriate if the Synods were to direct that an offering for a specific purpose should be made on this day, as a special recognition of the particular Providence now under consideration? The church has, probably, been derelict in duty too long already as regards the proper observance of this day, and the inauguration of a movement of the kind indicated, on it, might thus be made to serve a double purpose.

Or if this suggestion does not commend itself as wise or feasible the Synods might adopt as their own any action or proposition of its Boards looking to the same end. In any case the Synods must take some action if there is to be any general movement in regard to the matter. But we are mainly concerned at present about the principle and duty involved, leaving the time and manner of its execution for subsequent determination. There may be room for question or doubt in regard to these latter, but there can be none in regard to the former. To perform special acts of devotion to God on account of unusual mercies received is certainly in entire accordance with the teachings of the pure Word, and is applicable to the church collectively as well as to believers individually, and is something, moreover, that cannot be too sacredly cherished, or too deeply inculcated. In view then of God's bounty on the one hand, and of the open door on the other, it would certainly seem to the believing and considerate heart, as if the Lord's hand was endeavoring to lead His hosts, even as He did in the days of Samuel, and shall they not likewise erect an "Ebenezer," in commemoration of His help?

POTOMAC.

OPENING OF THE INSTITUTIONS AT LANCASTER.

A LARGE ACCESSION OF NEW STUDENTS—ENCOURAGING PROSPECTS.

Thursday, the 7th inst., was an interesting day for the institutions at Lancaster. As the College bell rolled forth its heavy tones at the appointed hour, a large body of students was collected on the campus in front of the college building, exchanging congratulations, after the long vacation, upon their safe return to the labors of another year, and a number of visitors were wending their way to attend the opening services. When the bell ceased ringing a more than usually large audience filled the chapel. The old students, in large numbers, were in their places, and a large number of new students were present,

besides a goodly number of visitors. The president of the college conducted the usual morning service, after which Prof. J. S. Stahr proceeded to deliver the opening address, taking for his subject, "The Genesis of the Earth." The delivery of the address occupied nearly an hour, and it was listened to from the beginning to the close with the closest attention. It was a scholarly performance and did credit to the college. The professor discussed with great ability the theory of cosmogony as presented by the progress and principles of science, particularly the science of geology, conceded what is true in evolution while criticising its errors, and propounded some interesting thoughts on the agreement of the cosmogony of science with that of the Bible. He paid due respect to science as well as due reverence to revelation, showing that it is not necessary to ignore the principles and facts of the one in order to maintain faith in the teachings of the other. An abstract was published on the same day in the Lancaster papers, and the address in full will appear in the Reformed Quarterly Review for October.

At the close of the address the usual announcements were made by the professors, and the president then stated that the examination of new students was not yet concluded, but that thus far there were about thirty-five applications for entrance into college. Twenty-five or twenty-six of these were for the Freshman Class, five for the Sophomore, two for the Junior, and one for the Senior class. The number of additions to the college will very probably reach forty. Seven or eight new students have thus far entered the Theological Seminary, which opened at the same time, and fifteen boarding students entered the Academy, besides the day scholars, the number of which is not large, for the reason that ample provision is made for these in the excellent High School in Lancaster.

From this it will be seen that this is one of the largest openings the College has had, and in all three institutions the accession is highly encouraging. The number of new students from abroad is about fifty. This number will most likely be augmented, as additions are usually made to the Academy later in the fall. The college more than makes up for the large class of 28 that graduated in June last. The present senior class numbers twenty-five.

REPORTER.

A MAMMOTH REFORMED SUNDAY-SCHOOL PIC-NIC.

The last day of August was the time appointed for the Union pic-nic of the Reformed Sunday-schools belonging to the Third Sunday-school District of Mercersburg Classis. At the last annual meeting of the Classis a committee, consisting of Rev. Cyrus Cort, F. F. Bahner, J. B. Schontz, was designated to manage the Sunday-school convention work for the ensuing year in this district. It was under the auspices of this committee that the Reformed Sunday-school people in the Cumberland Valley between Shippensburg and State Line were summoned to convene at Mont Alto Park. The Hagerstown, Md., and the Martinsburg, W. Va., were invited guests. The day was by no means a favorable one for pic-nic purposes. It was cloudy and the skies were in a melting mood. Many predicted a beggarly gathering and a sorry failure. But such persons reckoned without their host. The ardor and enthusiasm of our people in the valley could not be chilled by clouds or weeping skies. From all sides they came pouring in until the railroad people in the Cumberland Valley Railroad authorities had made extraordinary efforts to have all available rolling stock well in hand for the occasion, but they signally failed to be equal to the emergency. At Chambersburg the ticket office was closed and hundreds failed to get off who had intended going had there been room enough on the trains. Some of the overloaded trains were delayed three hours in getting to the Park. It was an astonishment even to the natives who were used to the sight of large excursions almost daily during the picnic season. Good judges estimated the number of people at ten thousand. Hundreds went in private conveyances in addition to the vast concourse conveyed by the numerous excursion trains. The committee modestly computed the number at over six thousand as given in the Associate press reports, but are now convinced that it was over 8,000. The accommodations at the park for disposing of big crowds are remarkably good, especially when the weather is fair. But who ever expected such a crowd on a rainy day? Still, the pavilion and numerous other covered retreats afforded tolerably good shelter for all at least who were not supplied with umbrellas. Brass bands from Mercersburg, Upton and Quincy made the forest ring with their stirring music. An organ in the pavilion accompanied by Pastor Schontz and his well-trained Shippensburg choir, rendered some Sunday-school selections very effectively. At half past one o'clock, the Chairman of the Committee of Arrangements (Rev. C. Cort) called the meeting to order. Prayer was offered by Rev. F. F. Bahner who closed with the Apostles' Creed in which the audience joined. Rev. C. Cort made an address of welcome of which the following is a synopsis:

Ladies and gentlemen, Sunday-school scholars and teachers, all ye good Christian people here assembled, in behalf of our Committee of arrangements I bid you each one and all a cordial welcome. In response to our summons you have come pouring into this beautiful Park until you have completely inundated the railroad companies. The Superintendent of the Cumberland Valley Railroad told me, a little while ago, that they had gathered in all the cars they could control, even sending to Baltimore for reinforcements, and yet we swamped them. My reply was: "If I have done this on a wet day, what might not we have done on a dry day? If the skies had been bright and the elements propitious where would you have been?" We are glad to see you here, Christian friends, in spite of the elements. This demonstration is an honor to the old Church of the martyrs, which is the mother of us all.

The poet has said or sung: "There is not in this wide world a valley so sweet, as the vale in whose bosom the bright waters meet." But lovelier and fairer far, than any smiling vale or sparkling brooks that poet's fancy ever painted, is the mingling of these kindred streams of our Reformed Zion. This is an inspiring scene. It carries my thoughts back to the hoary ages of the past. I think of the migrations and mingling of the Teutonic tribes. How they left their far off homes in Central Asia, thousands of years ago, and travelled along the Caucasian Range into

South-Eastern Europe and thence into Central and Northern Europe and across to the British Isles. How the members of the Indo Germanic family of nations have been mingling and marching through the continents. And then how our Reformed forefathers crossed the ocean wave a century and a half ago to escape religious and political oppression and help lay broad and deep the foundations of civil and religious liberty in this new world. From the vine clad hills of the Rhine, from the sunny plains of France, from the lowlands of Holland, and the mountains of Switzerland, they came. If any class of people have a right to meet and rejoice in social, religious and patriotic communion in this broad land of the free, as we do to-day, it is the members of a Reformed church. They have borne a high and honorable part in the great battles of constitutional liberty in the heroic and historic past. The Republics of Switzerland and Holland were the forerunners and in a large measure the models of our own great Republic. These American Institutions enshrine the great principles of representative self-government in church and state for which our Reformed ancestors struggled and suffered in Reformed days. Wherever the Reformed faith has found a home in the hearts of the people there the principles of civil and religious liberty, the rights of the common people have been cherished as something more precious than silver or gold. But, Christian friend, it is not my business so much to make a speech on this occasion as to introduce those who were appointed some time ago to address you to-day. Again I bid you a cordial welcome and pray that we may all meet again in the better land beyond and stand accepted in Him who loved us and gave Himself for us, "of whom the whole family in Heaven and earth is named."

Rev. Cort then introduced Jacob Heyser, Esq., who read the essay prepared for the occasion by Miss Rebecca Shively, of Chambersburg, which was a very creditable and classic production. Miss Nannie Ruple, of Mercersburg, was next introduced who favored the vast assemblage with a recitation entitled "Kentucky Belle," which was given in a very pleasing and effective manner. The vast crowd which had been requested to move around to the lower side of the pavilion was now addressed by Rev. J. Spangler Kieffer, of Hagerstown, who stood on a seat at the edge of the platform and spoke to the multitude under the trees. A synopsis of this speech will be forwarded with this to the MESSENGER.

After the address of Rev. Kieffer, Rev. Schontz led in repeating the Lord's Prayer in which the vast audience united. A business meeting was held composed of delegates from each Sunday-school together with the pastors and superintendents. In addition to the Reformed ministers already named, the following were also present, viz: Drs. Davis and Anshinbaugh, Revs. Mott, Cremer, Herbert, Ruffey, Brown, Stewart, Kremer, Bowman, Hoppe, Hasler and Kremer. General good feeling prevailed. It was resolved to hold the next District Convention at Shippensburg, November 7th and 8th, and that Revs. Cort, Bahner and Schontz should prepare the order of exercises and notify the speakers. The railroad company ran extra trains, in addition to those used in the forenoon, and without serious accident got the people all safely home before ten o'clock at night. It was a day long to be remembered by the thousands who took part in the demonstration.

REPORTER.

SUMMER RESORT AT CONNEAUT LAKE.

The committee appointed for the purpose of organizing a society to establish a summer resort at Conneaut lake under the supervision and control of the Reformed church, met Tuesday afternoon at the office of C. M. Boush, Esq. There was a good attendance of the members of the committee and all manifested the right spirit to go ahead in the matter. After a thorough discussion of all points in which nearly every member of the committee took part, a set of Articles of Incorporation for this enterprise was agreed upon. The organization is to be named "Reformed Church Assembly at Conneaut Lake, Pa." Its purpose is to establish a permanent summer resort at Conneaut lake for moral, religious and intellectual recreation and enjoyment, under the supervision of St. Paul's Classis of the Reformed church and such other classes of said church as may join in the enterprise. The capital stock is to consist of ten thousand shares at \$5.00 each, said stock to be, not for profit to the holder, but the profits of the concern to be used in the improvement and enlargement of the company's property, or for the propagation of the gospel. The association is to be incorporated under the general incorporation laws of Pennsylvania, under class first.

The financial and temporal concerns of the association are to be managed by a board of directors. The board of directors for the first year are: Messrs. C. M. Boush, A. G. Apple, Meadville; Josiah Kern, Segertown; Conrad Reitz, Vernon; Simon Kremer, Wm. H. Bell, Greenville; Chas. Hecker, Hamburg; George Weir, Fairfield; John Royer, Sharon. A permanent organization was effected by the election of C. M. Boush, president; A. G. Apple, secretary; Josiah Kern, treasurer. These officers were made the executive committee with plenary power to receive subscriptions to the stock, to collect the money from the stock subscribed; to contract for the purchase of grounds and the improvements thereon and the erection of suitable buildings thereon as far as the subscriptions to the stock will warrant.

The executive committee went to day (Wednesday) to Conneaut Lake to view some grounds offered to them, they intend to do their part to make this enterprise a success. It is expected that parties in Pittsburgh and other towns will take a lively interest in this matter.

SUNDAY-SCHOOL CONVENTION.

The Sunday-school convention called by the committee appointed by Mercersburg Classis to hold conventions in Bedford county, met in Zion's Church in the Friend's Cove Charge, August 29th, at 8 p. m. The convention was opened with devotional exercises and organized after which Rev. E. N. Kremer delivered the opening address upon "The rise and growth of the Sunday school."

On Wednesday morning the discussion of "The relation of the Sunday-school to the Catechetical Class," was opened by Rev. C. S. Slagle, and continued by Revs. I. N. Peightel, C. J. Musser and E. N. Kremer, and

Elder Henry Beckley. In the afternoon session "Sunday-school picnics, Sunday-school anniversaries and Sunday-school festival services," were discussed by Revs. C. J. Musser, I. N. Peightel, C. S. Slagle, and E. N. Kremer, and elders Henry Beckley and John Whetstone. The evening session was devoted to missions. Rev. C. J. Musser reviewed the general subject of missions, and Rev. I. N. Peightel followed in an address on "The work of children in the mission cause." The aims of the congregation to be devoted to the cause of missions were then lifted. A vote of thanks was extended to the Friend's Cove Charge, and to the community, for the hospitality shown to the delegates of the convention during the sessions. Remarks were made by Elder H. P. Diehl and Rev. E. D. Shoemaker, upon the early history of the Sunday-school of Zion's Church. The convention then adjourned. Thus closed the first or preliminary convention of the number to be held during the present classical year in different charges in the county. Its sessions were attended by large and appreciative audiences. The exercises were of an interesting and instructive character, and were, without doubt, profitable not only to the congregations but to all concerned. These Sunday-school conventions have a wholesome effect upon our congregations. They not only excite interest in the Sunday-school work, but they disseminate correct views of the relation of the Sunday-school to the Church, and by their comprehensive character they give information on the work of the Church in missions, and on the various duties and privileges involved in church membership.

C. S. S.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. D. B. Shuey having accepted a call to Emporium, Kansas, has resigned the New Providence charge, Lancaster county, Pa. The testimony of the people he is leaving, is that he is a man of great earnestness and administrative ability, and that they are reconciled to parting with him only because of the importance of the field to which he is going. The following action was taken in the case: Resolved, That the joint consistory of the New Providence charge, in accepting the resignation of Rev. D. B. Shuey, pastor of the charge, do so with profound regret, but feeling that the call which he has received, and which he is so eminently qualified to fill, is of such a character, that it would not be proper for us to interpose in objection, we therefore accept his resignation, and in doing so, desire to bear testimony to the faithful and self-sacrificing work which Brother Shuey has done during his pastorate. Under the blessing of Almighty God, the congregations have been largely increased, and the finances placed upon a sound basis, while a spirit to contribute to benevolent objects of the church at large, has obtained, as it never did before his advent among us, which is largely due to his exertions. We trust and hope that his labors may be similarly blessed, and our earnest prayers accompany him and his family, in his new field in labor.

Resolved, That this Minute be published in the MESSENGER, and a copy furnished by the secretary to Bro. Shuey.

GEORGE W. HENSEL, President, Pro tem.
FRANK W. HELM, Secretary.

August 31, 1882.

SYNOD OF PITTSBURGH.

A correspondent writes: The usual harvest home service was duly observed in the Curllville charge, J. M. Evans, pastor. The large congregations, the neat decorations, the manifest interest of those of other denominations, and the liberal thank-offerings, show conclusively that this sacred custom is gaining a position that it justly deserves. It is truly gratifying to know that these offerings on similar occasions are steadily increasing from year to year. To the Master be all the praise. Whilst we have much to be thankful for, we yet feel sad that there are those who sow sparingly. We trust, however, that they may soon realize, as many others are already realizing, that "he which soweth bountifully shall also reap bountifully," and also that "God loveth a cheerful giver." The alms giving at this time is distributed as follows, among the different congregations in the charge: Mount Zion, \$9.14; Carlisleville, \$43; St. Luke's, \$40; Rimersburg, \$23; total, \$115.14. The membership of the four congregations being 277.

Rev. J. W. Knappenberg informs us that the superintendent of Missions has made a mistake in saying the debt of Trinity Mission, Wilkinsburg, Pa., amounts to \$2,060. It has been reduced to \$1,500.

SYNOD OF THE UNITED STATES.

The Annual Sessions of the Synod of the Reformed Church in the United States will be held in the Reformed Church, Bellefonte, Centre county, Pa., on the 2d Wednesday in October (11th), 1882, at 7.30, P. M. A punctual attendance of delegates and others having business with Synod is requested.

JNO. P. STEIN, Stated Clerk.

RAILROAD ARRANGEMENTS.

The Philadelphia and Reading Railroad Company will issue orders to delegates and their families to obtain tickets at Excursion rates, either to Harrisburg or Williamsport, to attend the sessions of Synod at Bellefonte.

The same privilege will be granted by the Pennsylvania Railroad Company, to delegates to travel on their road, at reduced rates, either on the Pennsylvania Division, by way of Tyrone, or on the Philadelphia and Erie Division from Williamsport, by way of Lock Haven.

Persons desiring orders will please write to the stated clerk of Synod, No. 3948 Market street, West Philadelphia, enclosing a stamped envelope giving the names of those for whom the orders are desired.

LIST OF DELEGATES TO THE SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

The following is a list of the delegates elected by the several Classes to the Synod of the Reformed Church in the United States, to convene in the Reformed church, at Bellefonte, Centre county, Pa., Wednesday, October 11, 1882, at 7.30, P. M.

East Pennsylvania Classis.

Ministers—Revs. T. O. Stem, M. A. Smith, J. E. Freeman, *primarii*; and Revs. J. E. Smith, Thomas H. Huber, J. J. Crist, *secundi*.

Elders—Thomas T. Miller, S. N. Bachman, Peter Loux, *primarii*; and W. H. Coleman, L. J. Messenger, D. Knauss, *secundi*.

Lebanon Classis.

Ministers—Revs. J. E. Hiestor, D. D. A. R. Bartholomew, A. J. Bachman, T. S. Johnston, D. D., George Wolf, D. D., T. C. Leinbach, B. Bausman, D. D., *primarii*; and Revs. Tobias Kessler, J. G. Fisher, L. D. Steckel, D. B. Albright, J. G. Neff, H. Lelise, D. M. Christman, *secundi*.

Elders—Lewis Kraemer, D. Schepp, Simon Boltz, James T. Reber, D. S. Rober, Charles Bower, J. G. Shoemaker, *primarii*; and Revs. Pfeiffer, F. Souder, Edw. Schuey, R. Weilmann, J. G. Filbert, W. D. Luckenbill, F. Stoner, *secundi*.

Philadelphia Classis.

Ministers—Rev. J. I. Good, J. H. A. Bomberger, D. D., George H. Johnston, J. H. Sechler, D. E. Klopp, D. D., *primarii*; and Revs. D. W. Ebbert, H. M. Kieffer, A. R. Thompson, J. S. Vandersloot, J. D. Detrich, *secundi*.

Elders—M. Bushong, H. C. Hoover, J. G. Brown, W. H. Housekeeper, W. K. Gresh, *primarii*; and J. F. Unger, A. Schwenk, W. Ludwig, G. W. Stine, A. B. Creeman, *secundi*.

Lancaster Classis.

Ministers—Rev. E. V. Gerhart, D. D., J. H. Pennebacker, J. H. Dubbs, D. D., S. Schweitzer, W. H. Snyder, *primarii*; and Revs. A. B. Shenkle, S. Kuhn, W. F. Lichter, G. O. B. Resser, D. O. Tobias, *secundi*.

Elders—E. J. Zahm, J. J. Nisley, Isaac Lefevre, M. D. P. E. Gruger, Josiah Keen, *primarii*; and Eph. Newcomer, D. W. Balmer, Jacob Goyer, Fred. Dagen, H. C. Boyd, *secundi*.

East Susquehanna Classis.

Ministers—Revs. W. C. Schaeffer, O. H. Strunk, T. J. Hacker, Rud. Duenzer, *primarii*; and Revs. T. Derr, W. G. Engle, A. R. Hottenstein, T. J. Barkley, *secundi*.

Elders—C. C. Leader, George Hill, Esq., J. R. Hilbush, E. M. Knorr, *primarii*; and B. M. Bubb, Reuben Steiner, Roger Hendricks, John Hoof, *secundi*.

West Susquehanna Classis.

Ministers—Revs. A. C. Whitmer, W. A. Haas, J. H. Derr, S. M. Roder, *primarii*; and Revs. W. H. Grob, R. L. Gerhart, L. O. Edmonds, G. P. Harzell, *secundi*.

Elders—John Hoffer, George B. Jordan, Jacob Dunkle, S. Gemberling, *primarii*; and Samuel Getgen, H. A. Mingle, George Meyer, E. B. Kramm, *secundi*.

Goshenhoppen Classis.

Thickrock Classis.

Ministers—Revs. J. J. Mohr, A. B. Koplin, A. F. Ziegler, *primarii*; and Revs. R. C. Weaver, J. Calvin Leinbach, Jacob Kehm, *secundi*.

Elders—Jacob Hess, Henry Weisel, S. S. Weaver, *primarii*; and Samuel Scheetz, H. A. Heller, Jacob Lesh, *secundi*.

Lehigh Classis.

Ministers—Revs. N. S. Strassburger, S. G. Wagner, D. D., W. R. Hoffer, L. E. Graeff, *primarii*; and Revs. A. J. G. Dubbs, J. H. Leinbach, J. N. Reber, A. J. Herman, *secundi*.

Elders—R. H. Kramm, Charles Kieffer, A. Schontz, *primarii*; and Revs. J. H. Schontz, Casper Biell, Jos. Miller, Conrad Paff, Alfred Siegfried, *secundi*.

WANTED.—A Steward to take charge of Harbaugh-Hall at Lancaster, Pa., and board the students that room in that building. Application should be made to Dr. Thos. G. Apple, or Prof. J. S. Stahr, Lancaster, Pa.

THE JAPANESE STUDENT.

The Japanese student is now in the second year in college, and about to commence the fourth year of his studies. He is much in need of funds and will suffer serious difficulties if help does not soon come. Will the old contributors repeat their contributions? and will not some new friends become contributors? It involves the question of his continuing his studies another year. He has received no aid from the Board of Foreign Missions, and will not so far as we are informed.

COM. OF FACULTY.

TAKE NOTICE.

All ministers and elders expecting to be present at the meeting of Potomac Synod at Altoona, are respectfully requested to inform the undersigned as soon as possible, and not later than the 4th of October. Free entertainment can only be promised to those who comply with this request.

JOHN M. TITZEL, Pastor, Altoona, Blair Co. Pa.

NOTICE.

A Special Meeting of Lancaster Classis will be held on Saturday, Sept. 23, 1882 at 10 a. m., in the lecture room of the First Reformed Church, Lancaster, Pa., to consider the following items of business: Item 1. To receive the Rev. S. B. Schafer from the East Susquehanna Classis. Item 2. To consider a call from the Manheim Charge to Rev. S. B. Schafer, and if in order, to confirm it. Item 3. To make provision for his installation. Item 4. To dismiss Rev. S. Kuhn to East Susquehanna Classis. Item 5. To dissolve the pastoral relation between Rev. D. B. Shuey and the New Providence Charge.

D. B. SHUEY, President of Classis.
D. W. GERHARD, Stated Clerk.
New Providence, Pa., Sept. 5, 1882.

CALL FOR A SPECIAL MEETING OF VIRGINIA CLASSIS.

A Special Meeting of Virginia Classis is hereby called to be held at Mt. Crawford, Va., on Thursday, Sept. 21st, 1882, at 10 o'clock, a. m., to transact the following items of business: 1st. To dissolve the pastoral relation between the Rev. B. R. Carnahan and the Mill Creek Charge, and if in order found the Rockingham Charge, and if in order to appoint a committee of installation. 2d. To transact any other business of interest to either of the charges affected by this contemplated change.

S. L. WHITMORE, Pres. of Va. Classis.
Middlebrook, Va. Sept. 4, 1882.

PITTSBURGH SYNOD.

Pittsburgh Synod will meet in General Convention in Trinity Reformed church, Red Bank charge, Clarion county, Pa., September 20, A. D. 1882, at 7.30 o'clock, P. M.

The permanent rule requires that pastors send the Credentials of their delegates to the stated clerk at least ten days before the time of meeting, and pastors are requested to attend to this matter.

All persons proposing to attend Synod will please notify Mr. Jacob Brinker, West Millville, Clarion county, Pa., of their intention, that entertainment may be provided.

Buy your tickets to Oak Ridge Station, on the Low Grade R. R., a branch of the A. V. R., connecting at Red Bank with the A. V. R. The Clerk will forward Excursion orders as heretofore.

H. F. KEENER, Clerk.
Berlin, Somerset Co., Pa.

SYNOD OF THE POTOMAC.

By Divine permission, the Synod of the Potomac will hold its tenth annual Sessions in Christ's Reformed Church of Altoona, Pa., beginning on Wednesday evening, October 11, A. D. 1882, at 7.30 o'clock. By appointment of the last Synod, the ensuing meeting will be in general convention. A punctual attendance is earnestly requested.

The attention of the pastoral charges is respectfully called to the rule of the Synod, requiring them to send the proper credentials of their delegated elders to the Stated Clerk of Synod, at least ten days before the convening of the Synod.

Arrangements have been made with the Pennsylvania Railroad, the Northern Central Railway, and the Cumberland Valley Railroad for excursion rates. Orders for excursion tickets over these roads are now ready for distribution, upon application for them to the undersigned, by enclosing a stamped envelope in which to return them.

WILLIAM M. DEATRICK, Stated Clerk.

Mercersburg, Pa., Sept. 5, 1882.

NOTICE.

The Board of Missions of the Reformed church in the United States, (Tri Synodic) will meet in annual session in the lecture room of Salem Reformed church, Harrisburg, on the 18th of September, at 7 p. m. A full attendance of all the members is desired.

J. O. MILLER, Pres.

P. S.—Delegates will inform Rev. W. H. H. Snyder if they will be present.

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Sept. 1, 1882.

NOTICE.

We are now sending out bills to those indebted for subscription to THE MESSENGER. We trust we will be rewarded by a prompt remittance of amounts due. Those that owe for over two years, will have their accounts, if not paid within sixty (60) days, handed over to the attorney of the Board for collection. This is the direction of the Board and we hope we will be spared this unpleasant duty.

CHARLES G. FISHER,
Superintendent and Treasurer,
Reformed Ch. Pub. Bd.
Sept. 6, 1882.

A NEW DEPARTURE.

Wishing to bring our business as far as possible to a cash basis, after August 1st next, we shall allow an extra discount of 5 per cent. on all bills as rendered in our Book Department, if paid at the time of purchase or within 30 days from date of same.

In the Periodical Department our terms are cash in advance as before, but with no discount. We trust our subscribers will bear this in mind.

Receiving cash, we can buy for cash, and thus buy and sell cheaper. Our customers will thus aid us and themselves, and our operations will be extended, our receipts larger, and the Publication Board be what it ought to be—a paying institution, and doing a vast amount of good, equal, in proportion, to any other. Pastors, Sunday-school superintendents, and laymen, have it in their power to bring this about at an early date. The Board would not need to ask for aid if those who are indebted to it would pay up in full, and thereafter pay cash.

CHARLES G. FISHER,
Superintendent and Treasurer,
Ref. Church Pub. Board.
July 5, 1882.

Business Department.

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